CHRISTIAN EDUCATION

FINDINGS

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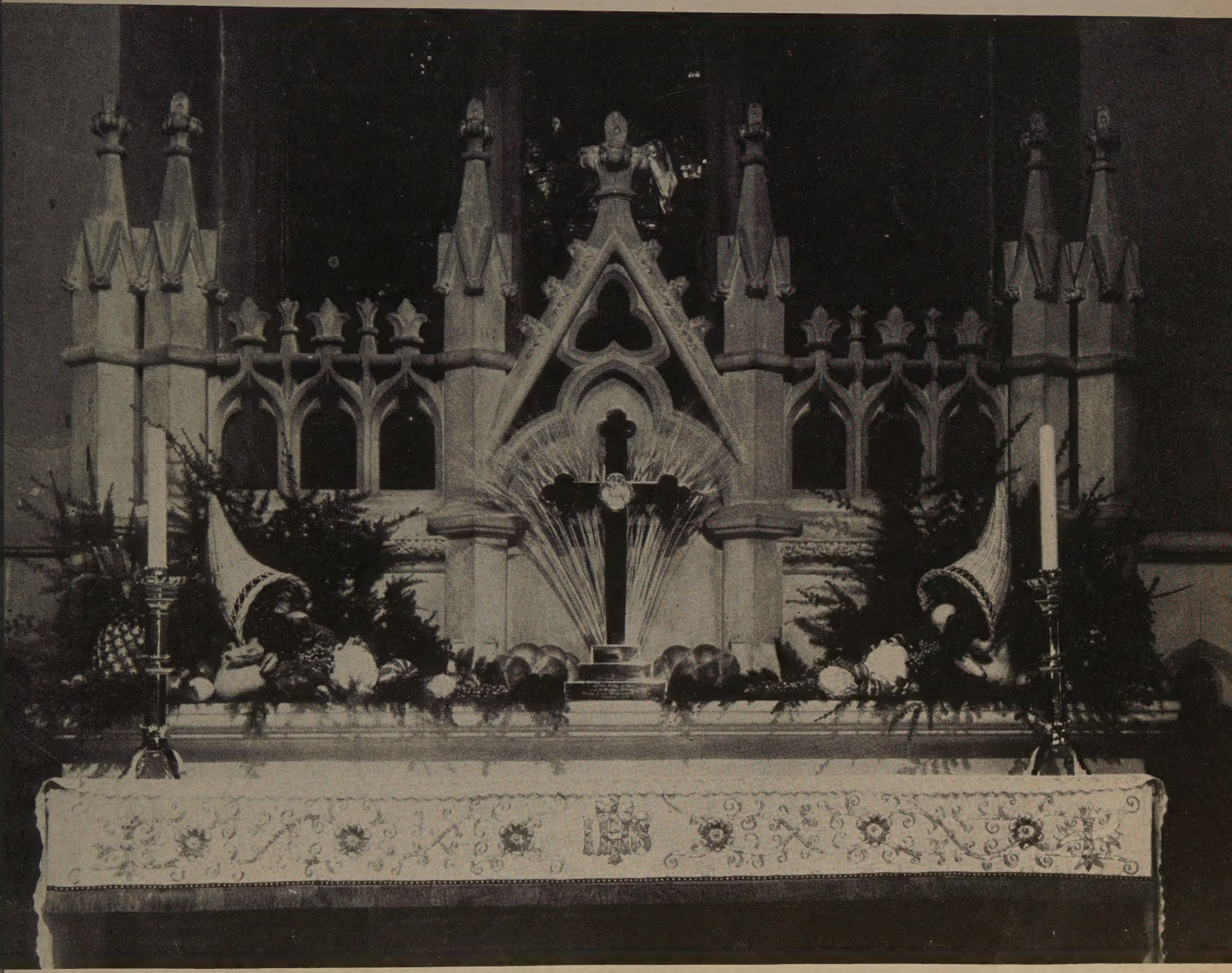
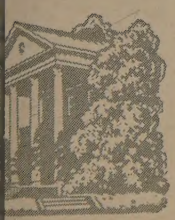
NOVEMBER 1958



"Let us give thanks unto our Lord God"



5 Art in the Church School

10 Behold the Church

12 Clarion Call to Youth—An Open Letter

13 World Focus for Christian Education

15 Three Suggestions for Advent

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Letters:

• Confirmation Instruction

I found "Reverend Father in God . . . ," William Sydnor's article on Confirmation, a *great help*. There were many specifics I had not thought about, which I'll be interested in trying out. Which leads me to ask: (1) How about ideas on ways to involve parents in the young people's preparation for Confirmation? (2) Could you get a number of thoughtful clergy to write up their experience as Mr. Sydnor recorded his—for further pooling of ideas and approaches? (3) How about writing an "Instructed Communion Service"? I've never seen one, though we'll be trying one soon.

Anyway—the Church needs to do a lot of creative thinking on its Confirmation preparation, and Mr. Sydnor's article was a real contribution in that direction—at least for my thinking.

(The Rev.) Barton M. Lloyd
Christ Church, Cranbrook
Bloomfield Hills, Mich.

• Strictly Anonymous

My September copy of FINDINGS arrived this morning, and I note on page 23 that free copies may be had for examination by church school teachers. Please send one copy each to the Rev. _____ _____, who is not a subscriber and should be; to Mrs. _____ _____, our church school superintendent, who yells at the kids; and to Mr. _____ _____, the E.Y.P.F. supervisor, who reads no church publication whatsoever.

Thank you very much.

Editor's Note: We hope _____ _____, the author of this letter, will forgive us for running it. The order has been filled, and we trust the superintendent and E.Y.P.F. supervisor enjoy their copies of FINDINGS. For the record, we should point out that the Seabury Press gives all parochial clergy free subscriptions to the magazine.

• FINDINGS Overseas

I am an English clergyman who reads FINDINGS. I find it very valuable indeed, but I do not see it regularly. Because of dollar restrictions, I cannot send you a subscription. Would you kindly consider if you could find an American reader who would be good enough to send me copies after they have been read? It would be of the greatest help to me if you could arrange this. I know of no other way by which I can read every issue of your excellent magazine.

I spent 1955–1956 in America, at Seabury-Western Seminary in Evanston, Ill. I am very anxious to keep up to date with progress in the Episcopal Church.

I would be delighted if you could find me a kind reader. I am sorry to bother you, but it would be a joy to receive FINDINGS regularly.

(The Rev.) Brian Rice
London, N. 21

Editor's Note: This matter has already been attended to, but we thought our readers would like to know that FINDINGS has an international audience. We have subscribers in Canada and Australia as well as in England.

List of Scripture Passages in the Book of Common Prayer

PREPARED BY THE LATE HERBERT H. POWELL

Reprinted by permission of the Church Society for College Work
Prayer Book page references are those
of the Standard Book of 1928 as amended

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Clip and paste in your Prayer Book for ready reference.

• The Trick Is to Treat All the World's Children

On October 31, two million angels in disguise will ring neighbors' doorbells chanting, "Trick or treat for UNICEF." "Working" for the United Nations International Children's [Emergency] Fund, the only "trick" the children will play is to ask for "treats" of coins to help some fifty million hungry and sick children in more than one hundred countries.

Eight years ago a small Sunday school in Pennsylvania decided to make Halloween an occasion for constructive fun by having the children of the congregation give their treats to UNICEF. The idea spread so rapidly and so far that last year 8,500 communities, representing every state in the Union, contributed $1,000,000 for this purpose. Canada and several other countries have similar projects.

The Girls' Friendly Society has been a very active sponsor of the UNICEF project. Other Church youth groups and even individual young people have been responsible for starting the project in their schools and neighborhoods.

Even now it may not be too late to participate in the 1958 trickery. Information and supplies are available from the U. S. Committee for UNICEF, P.O. Box 1618, Church Street Station, New York 8, N.Y. If you do not have time to send for supplies, make your own pence cans and send your "treats" directly to the New York address.

CHRISTIAN EDUCATION

FINDINGS

Contents for November 1958 **Volume 6, Number 9**

ARTICLES

5 **Art in the church school** *offers a means of symbolizing religious concepts which cannot be put into words, says Mrs. Edwin M. Young of Roanoke, Va. This is the first of two articles on art she has written for* FINDINGS.

10 **Behold the Church** *is the Youth Mission Study Guide for 1958-1959. In this article Mrs. Richard L. Harbour suggests various ways the guide may be used by church youth groups.*

12 **Clarion call to youth** *is the spontaneous reaction of the Rev. Henry L. H. Myers on reading the youth study guide,* Behold the Church. *In this book he finds a prophetic voice of the Church speaking—in judgment and with hope.*

13 **World focus for Christian education** *was gained through a series of international meetings for Christian leaders held this past summer in Japan. The Rev. David H. Hunter, Director of the National Council Department of Christian Education, reports on the significance of these conferences.*

15 **Three suggestions for Advent** *are a Living Advent Wreath, a Nativity Flannelboard, and a service, The Christian Year in Hymns.*

DEPARTMENTS

2 **Letters**

2 **List of Scripture Passages in the Book of Common Prayer:** *Clip this and paste it in your Prayer Book for ready reference.*

4 **Sight and Sound:** *Reviews of new Christmas motion pictures, filmstrips, and a pageant and recording.*

17 **What the Church Is Teaching Week by Week:** *Commentary for December.*

19 **Speaking of Books**

22 **Items:** *Dr. Hunter receives Japanese doctorate • Diocese of Chicago Director commends Seabury Series.*

Acknowledgments: Cover photograph of the Church of the Good Samaritan, Paoli, Pa., by Joe Thompson; page 3 by Lakeville Journal, *Sharon, Conn.; page 4 from St. Andrew's Church, Houston, Tex.; pages 5, 7, and 9, from Roanoke Public Schools; page 10 by Stofan Studio; pages 13 and 22 by Ryo Natori; page 17 by Long's Studio.*

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Sight and Sound

Motion Pictures

A year ago we reviewed *The Song of Christmas* and gave it a high recommendation. (See FINDINGS, December, 1957.) We can now report high praise from many groups. It is so powerful, and its implications are so profound, that we recommend it again. Indeed, with proper use it can be shown at other seasons of the year. Produced by Portafilms, Orchard Lake, Mich., the film can be rented at $12.50 per day during December from the National Council Audio-Visual Library, 281 Fourth Ave., New York 10, N.Y.

The Nativity is an English film using paintings to tell the Christmas story. This is the same technique used in *The Song of Christmas*, but whereas the latter presents modern art, *The Nativity* gives us fifteenth-century Flemish masterpieces. The camera searches out details and creates a sense of movement and liveness by brilliant cinematic artistry. The King James narrative is accompanied by fifteenth-century music. Some adult groups will be enthusiastic about this film, but it is often sentimental and at other times goes outside the realm of children's interests. (Twenty minutes, $12.00 rental from National Council Audio-Visual Library.)

Twelve Days of Christmas is a farcical enactment of the famous carol of the same title. Ronald Serle, the British cartoonist, has created some elegant settings, costumes, and props, which are matched by adroit direction and superb pantomime by a large cast of cartoon characters. On each succeeding day of Christmas, the suitor brings his increasing array of gifts, the earlier ones multiplying by each added day. His ladylove becomes swamped by the profusion of partridges, doves, geese, choirboys, etc. It is a mammoth farce, sheer pleasure and fun. At a Christmas party for junior- or senior-high young people, this film would be welcome. A younger, more literal group might not understand or appreciate it. (Twenty-two minutes, color, $25.00 rental from Brandon Films, Inc., 200 W. 57th St., New York 19, N.Y.)

Filmstrips

Family Filmstrips, Inc., has issued four filmstrips. They may be purchased from the National Council Audio-Visual Library or from your local distributor for $10.00 each, including a record.

Stories About Our Christmas Carols accomplishes superbly several purposes: it is a fresh approach to Christmas, it is usable with a wide age-range, and it lends itself to various teaching or entertainment purposes. It begins with a historical introduction tracing the development of Church music. There are several oversimplifications to which specialists would object, but perhaps such simplification is justified in this popular presentation. (The most serious difficulty arises over "Away in a manger." The manuscript seen on the screen shows the "Luther carol," about which the narrator is talking, but the organist plays "Sweet Afton." Episcopalians will encounter a special confusion because our hymnal gives us only a third tune for this celebrated hymn.) The stories of "We three kings," "Silent night," and "O come, all ye faithful" are included with "Away in a manger." The sound filmstrip provides opportunity for the audience to sing selected stanzas of each carol. Well-organized, generally accurate historically, and, above all, delightfully presented in cartoons, this filmstrip is recommended highly for junior church school classes, youth groups, adult groups, and family programs.

Stories About Our Christmas Customs presents historical background to some of our familiar customs such as the Christmas tree, the crèche, and the giving of gifts. The cartoons are superior to the art work usually employed in filmstrips. This filmstrip is recommended for the same ages as the previous one. It would be better to read the script than play the record, which is read too rapidly for easy comprehension of all the information which it contains.

A Pony for Christmas is a filmstrip based on the motion picture, *The Christmas Spirit*. Both are unbelievably sentimental. (See the film review in the December, 1957, issue of FINDINGS.)

Another negative vote must be given *The Christmas Riddle*, based on Family Films' motion picture *God's Christmas Gift*. Its message is "the more love you give, the more you have." Something more substantial than this should be offered by the Church during Christmastide.

Pageant and Record

Do you feel uneasy about learning and singing new hymns? Or do you avoid Christmas pageants like the plague because they seem old-fashioned? If so, you will find *This Is Christmas* (Shawnee Press, Delaware Water Gap, Pa., $1.00) a cure for both ills. This choral pageant delightfully combines ten new carols with a narrated pageant performed in pantomime. A modern family in a picture-window house prepares for their celebration of Christmas. As they think back to the first Christmas, their picture window becomes the stage for scenes of the Nativity.

The carols for the pageant are alternately lively and contemplative, and always singable. The tunes were written by Alfred Burt (who was arranger for Alvino Rey and the King Sisters); the lyrics by his father, the late Rev. Bates Gilbert Burt, and by the organist Wihla Hutson. The carols follow several musical traditions, but all have an air of being familiar when heard or sung. However, an amateur choir may find the harmony and accompaniment of the carols beyond them unless some knowledgeable person supplies a simpler arrangement or plans unison singing with instrumental accompaniment.

Columbia Records has issued a long-playing record of the carols (CL1051, $3.98). This recording will help the choir and players to learn the new carols, and it may be used to encourage groups or families to write their own carols.

This pageant with carols is a project well worth the effort. Those who like new music will welcome it as an enrichment to our tradition. Those who dislike "new hymns" will not be distressed by these Burt-Hutson carols. As a pageant, *This Is Christmas* is simple and effective. It has ample performance directions for amateur production, yet displays the originality and smoothness of a professional writer's hand. We recommend it as a fitting way for parishes and missions to show the joy of Christmas.

—JOHN G. HARRELL

FINDINGS

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THE REV. STEPHEN C. V. BOWMAN

A first-grader's conception of Easter, reflecting both Sunday school and commercial influences. A brown Christ hangs from a black cross, with a peculiar brown cloud above. An Easter chicken at the foot of the cross is menaced by a brilliant red and green alligator (which, judging from the gay colors, is not as terrifying an event as an adult might think). A nice red airplane flies through a sky filled with gaily decorated Easter eggs. The sun smiles. Truly a child's idea of a joyous Easter!

Art in the Church School

by Shirlee Chelbay Young

As far as children are concerned, what are the uses of art in the Church? When I asked my own son, he replied, "Seeing pictures of Jesus and learning about Him."

"Don't you think about drawing pictures yourself?" I asked him.

"No, that's kid stuff, because little kindergarten children can't take in what Jesus did for us, and the Bible, and the Prayer Book; so they color just to waste time."

"But, if you were thinking about something like 'God's love,' could you tell it better in words, or could you draw a picture better?"

My son, who is no more artistically inclined than any other nine-year-old, replied with no hesitation. "Oh, I could do it much better in a picture, because I just couldn't say it in words."

His comments, unconsciously profound as a child's can be, point to three facts which are vital to the subject of art in the church school:

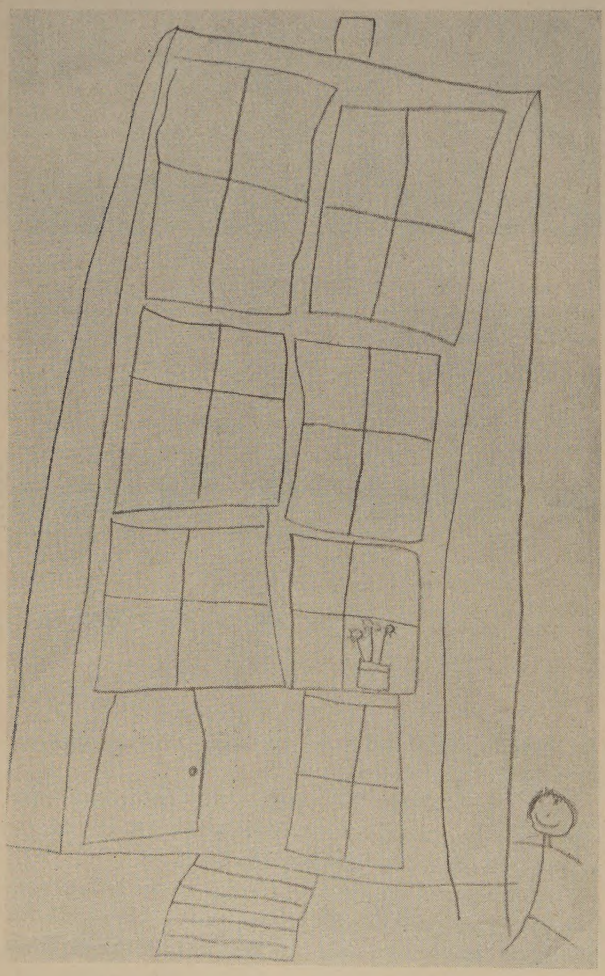
1. The pictures we present or show to our children (not just pictures of Jesus) are *teaching devices.* Two questions arise: Are we teaching Christian concepts by the pictures we use? Are we developing artistic discrimination by the use of works which may not be of the finest quality?

2. Art activity is too often thought of as "busy-work." Either the children are kept busy painting in a directed, specified manner and "coloring within the lines," or, to prepare for the class, the teacher is kept

. . . Pictures are teaching devices that express concepts which are beyond words.

busy tracing outlines and preparing the cutouts for the children. Is this relevant to the aims of Christian education? What better purposes can art activity serve than such busyness? How can we raise the standard of children's art work when we are untrained or not "artistic" ourselves?

3. *Art is somehow something which is different from, and "more than," words.* This implies a question as to the nature of art itself, a complex inquiry which has occupied thinkers from Aristotle to the present. It must be dealt with in detail whenever questions of criteria and the aim of the artist are examined. For our purposes, it is only necessary to state certain broad principles. There is no value in using art work *just* to show a picture we think is "pretty" or to keep a group of children occupied. The value of art is not that a masterpiece can describe



A first-grader's pencil drawing. This girl has drawn, confidently and charmingly, what is important in her environment, her home. She has pictured it as being tall, pierced by windows, and so important that the front and both sides must be shown simultaneously. Many six-year-olds make themselves as large as their homes, but this child almost didn't put herself in the picture at all. She finally represented herself by a typical symbol, geometric in form.

faster than words, but that it can and does express concepts which are *beyond* words. An artist, when asked to "explain" his painting, is justified in saying, "If I'd been able to say it in words, I wouldn't have painted it."

What Is Christian Art?

If we were to examine this last statement further, we might discover that art is actually akin to the insight of indescribable religious experiences. It may have profoundly more to do with Christian education than we think. Art work is *religious* whenever the artistic creator attempts to express some concept about the questions of existence—the nature of the world, man, or God. It becomes *Christian* art when these are Christian concepts, and not just when the subject matter happens to deal with Biblical scenes. Some so-called "religious pictures" can be quite unchristian from the standpoint of their conceptual presentation, while supposedly Biblical in their illustrative presentation. Great art is essentially a symbolizing of concepts which cannot be put into words. It is a distinct kind of communication of truths which are greater than scientific or literal imitations of our visual perception. Such imitations are really diagrams made pretty, visual timesavers for what we could express otherwise. To use art works to show how Jesus looked physically is to present mere visual speculation as truth. To use art works primarily to show how the homes and terrain of the Holy Land looked is to ask art work to serve the function of photography or maps. Art is more than this. Art is more than just the pleasing decoration, balance, and design which art teachers insist upon. It is also more than a means of arousing emotions of sentiment, nostalgia, or mere pleasure. *Art is a unique symbolization and instantaneous communication of concepts which are beyond words.*

Art in the Classroom

It is all well and good, I know, to speak of concepts, but when it comes to teaching ten to fifteen unique and specific personalities at 10:45 on Sunday morning, how can we apply this definition to the art activity of those children? In their art work, are we asking the children to produce concepts as we understand them, with symbols which we see, or do we permit them to express themselves with their own symbols?

Recently I was examining the newest and, I was told, the most popular art-activity book offered by a certain denominational bookstore. One lesson was designed to teach kindergarten children the commandment, "Honor thy father and thy mother." (My comments are only on the artistic method and not on the relevancy of this concept for the preschool group.) The teacher was to cut out a paper "tablet of stone" for each child. Then, as instructed, each small child was to fill this peculiarly shaped piece of paper with the commandment while the teacher lectured about it. But, unfortunately, kindergarten children cannot write; so it was to be pointed out to the

children that the words were of differing lengths, for example, "father" is long and "thy" is short. All the child had to do was fill the tablet with row upon row of little lines of different lengths. This was considered art activity! Another activity for learning about love for parents was pasting precut clothes on predrawn figures of Mommy and Daddy. What do such assignments really say? Was the commandment really taught? Was parental respect or love really taught? The theory is that the child will remember the words of the teacher while busily pasting and coloring a product which conforms, not to a child's, but to an adult's standards. The learning accomplished in the process is only one of muscular coordination. At this age, the process of pasting one shape on another specific spot or shape, or attempting to manipulate a slippery crayon within certain lines, is so absorbing (and often frustrating) that the teacher's moralizing probably goes unheard. A happy dance in a circle while singing, "I love my mommy and daddy, and they love me," would have served the purpose better, and the teacher could have spent her preparation time much more profitably.

A more valuable art activity for children between two and four would have had to take into consideration that these children are "scribblers" in their first stages of self-expression, and that this scribbling is very important. During the first phase they are merely trying to master their own muscular coordination through uncontrolled, then longitudinal, then circular motions, and the teacher can only provide encouragement, a large sheet of paper, and a black crayon. She should never interfere with the scribbling.

But when a child starts "naming the scribbles" as he draws, he has progressed from kinesthetic (muscular) to imaginative thinking and is really on the brink of dealing with concepts. Now the teacher can stimulate the child in the direction of *his own thinking* by continuing his story with him. For example, the child may inform you that his maze of lines represents, "Me playing in my yard." You might ask, "Show me where *you* are. Have you a playmate with you? Are you playing a game together? Where is the ball? Is your mother there?" and so forth. The child will respond with new motions, and will probably include the boy next door, or perhaps decide that Mother is inside looking after the new baby or getting lunch. A child at the naming stage may need more colors with which to work, but never more than four. He can also use clay, with which his manipulations will follow a similar pattern up to "naming the lumps."

It is not until somewhere between the ages of four and seven that the teacher should first suggest topics for drawing—not until the child's scribbles assume some representational form: a circle for a head, long scribbles for a body. This will be a vivid indication that the child has established his first relationship to the outside world, and this relationship arises first from an active knowledge or consciousness of "self." Suggested topics, and perhaps by now they can include topics for painting, should start with "I" and "my" and should emphasize the action or inclusion of body parts. Such topics might be "I am praying" (using hands), or "I am walking to church with my mother and daddy" (using motion of legs and feet).

You Don't Have to Be an Artist

This kind of art activity begins with the child's own understanding and ability and is quite different from using stencils and other material traced or mimeographed by the teacher. Of course, art teachers are notorious for their insistence upon *original* work from children, and the average church school teacher's reaction is usually, "We aren't trained art teachers. How can we teach them to draw?" You are not asked to teach them to draw. In fact, any good art teacher knows that teaching children how to draw, as most people understand the term, merely destroys the child's own creative expression and is really impossible until a child, somewhere just before the teens, feels the need for it himself. Every effective art teacher knows that she merely *stimulates* a child to find his own expression of appropriate concepts, to widen his perception of his particular world, and to develop his creative imagination through art experiences. This much any lay teacher can also do, whether she can draw a straight line herself or not.

However, church school teachers can benefit from certain techniques and "do's and don't's" which are used by the professionals. She must bear in mind that art work for children not yet in their teens is different from art work for adults. It is always creative self-expression. The subject matter is not so important as *how* the child is allowed to draw or paint. *Do not impose your own visual images on a child.* Children will adopt the particular visual forms or schemata appropriate to their age. The "scribbling" of a preschooler is as important as a teenager's first attempts at scientific perspective.

Another caution arises when adults are not able to recognize objects in a child's creative efforts. We are tempted to point and say, "What is it?" *But don't say it!* If you wait, a child will probably tell you; if he does not, you can simply say, "Tell me about this." It is perfectly obvious to the child what "this" is, and for the adult not to see, means that the adult expects something which the child cannot understand. Eventually this will lead him to lose confidence in his own creative ability.

Every child has a deeply rooted, uninhibited, creative impulse, so when a child says, "I can't draw that," one can be sure that adult interference has occurred. When he continually asks, "How do you draw" something, an art teacher will patiently (often to a very wearying degree) ask back, "How do *you* feel it should be?" It must be as the child experiences something. With suggested topics such as "I am praying," a planned action experience may have to precede the child's representation. He may have to try praying first. The child may actually have to walk around the church before painting "I am walking to church with Mother and Daddy." *The child must be able to identify himself with his own experience before he can express it creatively.* That is, the urge for expression will only come through an intense ex-

perience. Is this so very different from what the Seabury Series has said concerning the relevancy of children's experiences *first* in relation to our Christian faith?

The Expression of Religious Concepts

Since it is not the task of a church school teacher to teach art, but instead to teach the concepts of a faith, the value of art activity in church school lies mainly in the means it offers children to express their own growing ideas. From this standpoint, the art work of children is to any sensitive adult as valuable as an observer's notes. (Most of us realize that trained professionals can detect psychological abnormalities through children's art work, but it must be remembered that this is done only with many samples and in conjunction with other testing methods. We, as church school teachers, must refrain from amateur psychoanalysis. It is true that in certain deviations we can become more aware of the needs of particular children, but it is more important that we be primarily alert to which concepts are normal for each age level and which visual forms are usually used for their expression.)

A child's first concepts are of "I" and "me." Then, with the widening of his experience, he becomes interested in his physical environment and his relation to others and the world. These are his religious problems, and he will express them in his art work. Faith must be related in his mind to those problems, and we can stimulate or motivate his concepts toward those of the Christian faith through Christian experiences and also through creative art experiences.

An excellent example of this can be seen during the "gang" or club age. A nine- to eleven-year-old is aware of his social independence, and yet his environment is competing with his self-esteem. An art experience stressing cooperation can fulfill certain of the child's psychological needs and be a Christian experience as well. For example, the group as a whole might do a cooperative mural. After group discussion, with the teacher noting suggestions on the board, each child can choose to paint or cut out and decorate certain needed objects or figures for the mural. It might be "*We* are all making Noah's Ark," or "*We* are doing a scene from Jesus' life." (Any scene or miracle or parable could be used and might be done in a local and contemporary setting as Medieval and Renaissance artists always did.) After some child has prepared a simple background of sky and ground on a large piece of board or paper, the group as a whole can decide where each child's contribution should be pasted or pinned. The important result will be a project which could not have been achieved without the efforts of *all*. Or "cooperation topics" can be suggested for individual paintings, for example, "Help to a Wounded Soldier," "Nursing the Sick," "Decorating a Christmas Tree," or "Praying in Church." (This junior age group, by the way, should not use crayons, since they have departed from linear expression. Paint, clay, and chalk are better, and juniors also do quite well in crafts.)

It can be a valuable experience to have children of almost every age share their thoughts by showing *all* their pictures and talking about them. But a teacher must guard against destructive criticism by making it clear (in her own mind, too) that no drawing is "better" than any other. There is no right or wrong in children's art work. Since each child has expressed what he believes or feels, it is right for him.

Creative Self-expression

A child's art expression is truly a part of himself. When we reassure children that each picture (which we always hope is quite original and individual), is good and right, it also becomes a lesson in the acceptance and worth of the individual. If, however, we tell a child of about nine that "The blue of the sky should come down to the ground" before he feels that it should, we are saying, "You as a person do not measure up to my standards." We have not remembered that the blue line at the top of the paper and the base line at the bottom are the child's perfectly adequate symbol for the concept of the sky being *up* (and probably containing a round yellow and rayed sun) and the ground being *down* with everything standing on it. The child has really told us symbolically that he is conscious of being part of an environment, and is ready to cooperate intentionally. He was not concerned with visual imitation of nature at all.

Those who are familiar with children's drawings will see that abstraction (or legitimate distorting) of the human figure is also consistent with what children themselves perceive. Moderns like Paul Klee, intrigued by children's drawings, reveal the same kind of "incorrect" anatomy. But most of art history will justify anatomical distortions of some sort. The completely impossible anatomy of Egyptian painting was a stylized formula to express religious concepts and not the result of faulty observation. Correctness of anatomy can be found in medical texts and charts and in an artist's "study sketches." Compare such correct (and really sterile) diagrams with something like the "crude" distortions of a Romanesque or very early Gothic figure! Where artistic expressions have survived as masterpieces, one always finds that they have relied on a great deal more than visual imitation. This business of "incorrectness" may not be so crude or radical as the myopic eyes of some of us adults seem to tell us. Children, I know, would choose the figures of an Egyptian frieze or an eleventh-century Romanesque tympanum as far more meaningful to them than the figures in a photograph or in a doctor's chart.

It is important, then, that we church school teachers be aware of the concepts important to and possible for the children we are teaching. We should

be familiar also with the usual visual forms or symbols used by children that age. We should provide the most suitable materials for each age level and offer appropriate topics for stimulation. Do not tell a child how to draw; let his picture tell you what he feels. Accept this creative self-expression, and there will be opportunities to relate art experiences to the concepts of the Christian faith.

Editor's Note: The teacher who desires to further his or her understanding of art as a creative activity will find that there are many resources available. Teacher's manuals in the Seabury Series contain specific suggestions for appropriate art activities and the kindergarten manual contains samples of the work of five-year-old children. Diocesan and parish directors of Christian education can suggest further resources. Art supervisors in local schools will be glad to aid any program which encourages the child's own creative expression. They may lend books, movies, slides, or reproductions.

The books listed below are recommended by Mrs. Young (the comments are also hers) for teachers interested in a meaningful use of art as a classroom activity. These books would be a valuable addition to any parish library.

D'AMICO, VICTOR, and others, *Art for the Family*. New York: Simon and Schuster, 1954. $2.95. The "fun of art" idea for adults and children to do together.

KEISER, ARMILDA B., *Here's How and When*. New York: Friendship Press, 1952. Paper $1.50. Charmingly written by a clergyman's wife especially for church schools. It is very broad in coverage of art activities, crafts, games, etc. Oriented to Christian objectives; very sound in art and educational methods. Good bibliography for craft projects. Every teacher should have a copy.

LOWENFELD, VIKTOR, *Creative and Mental Growth*. New York: The Macmillan Company, 1952. $5.25. Exhaustive and designed primarily for professional art teachers, but an excellent source for understanding artistic, conceptual, and psychological characteristics of the "scribbler" through the adolescent. Evaluation methods should be avoided, but the author's suggested stimulation topics and characteristics for each age level should be most valuable.

In a second article, Mrs. Young will discuss the influence of art in developing a child's conception of the Christian faith.

A third-grader has achieved here a form concept, or schema, which satisfies him and which he will consistently use to represent a certain object or space. The children playing at the right show this artist's particular schema for the human figure. Those at the left are safety patrol boys. They are different in size and show a color change in the crucial "saving" left arm. These deviations express what is really important in the picture. The representation of the street, so that we are looking down on it, expresses what is *known* and not what is *seen*, a further emphasis on the *experience* being represented.

Behold the Church

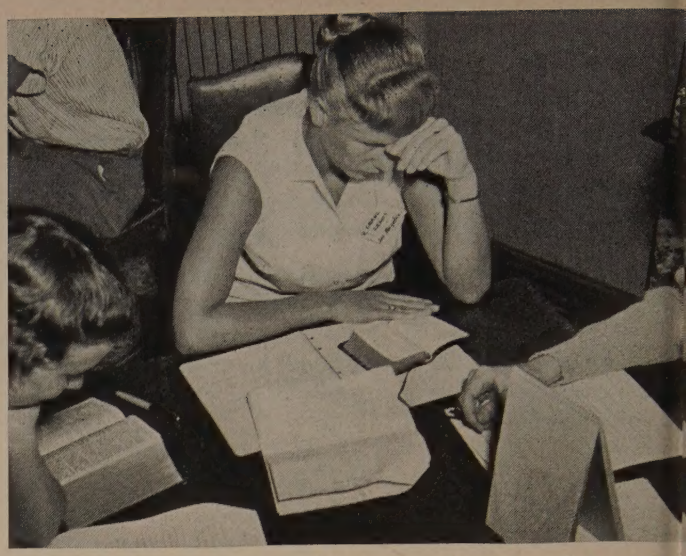
Virginia M. Harbour, editor of the Youth Division, makes suggestions for using the 1959 youth mission study guide

BEHOLD THE CHURCH is the youth mission study book for 1959 (The Seabury Press, $.95). It is far more than an informative book offered for study. It can be the means of an encounter with God in Christ, perhaps the most meaningful encounter many Episcopal Young Churchmen will have had in some time. For here, set forth with clarity and persuasive passion, is a compelling statement of the doctrine of the Church in terms which call for response. Even the most casual reading of the first pages of this small book will reveal that the concept of the Church is set forth in more forceful terms and infinite dimensions than are generally addressed to young people. Here is the true grandeur of the Church as we catch glimpses of it in the Sanctus, the Te Deum, and in the collects. Here we are led to behold the Church "with Angels and Archangels, and with all the company of heaven." The author, the Rev. C. Kilmer Myers, writes within broad horizons so that the Church is revealed in its true nature as the Body of Christ with a divine existence all its own, inseparable from its Lord, and indestructible.

In the Preface, Fr. Myers tells why he has written thus: "This little book is about the Church of Jesus Christ. Its purpose is not to convince you that you ought to belong to the Church. Its purpose is to set the Church before you in all its wondrous glory. Then the Church will speak for itself, and you will be drawn to it. Its mighty force will so attract you that you will become united with it as never before.

"There is only one reason for this. The Church radiates its power because at its center is Jesus Christ. The glory of the Church is His glory. The power of the Church is His power. He is indissolubly united with the Church even as the Head to the Body. When, therefore, we say that the Church draws us to itself, it is because of the Lord."

Each chapter of *Behold the Church* unfolds in such a way that at the conclusion the reader is called to respond. There is not one chapter which permits a superficial or merely intellectual assent. The first two chapters suggest responses in terms of allegiance, of loyalty, of commitment to the Body of Christ which is His Church. The succeeding three chapters spell out what such an allegiance calls for in the face of the boundaries existing between races, the condition of our nation's youth, and the political and national barriers that divide mankind. The sixth and final chapter helps the reader gather all his responses together in a new and larger vision of the Great Church.



Bible study groups such as this one at the recent Episcopal Young Churchmen's Convention at Oberlin, Ohio, will help young people deepen their understanding of the study guide, *Behold the Church*.

Perhaps at one point or another in the study there will be those who will only be able to murmur, in their innermost hearts, "Not yet, O Lord—not yet." [For one man's reaction to Chapter 3, "The Open Hand," see the Rev. Henry L. H. Myers' article which follows.] Nevertheless, they will have heard God's call, which, as Fr. Myers points out, tries the mettle of every Christian in this land. Isn't this the way the divine-human conversation starts—or begins again? Others may be ready to respond with a fervent *Yes*, for they will have been sufficiently prepared by the patient, faithful ministry of the Church and the work of the Holy Spirit. They will be able to reaffirm their faith, their willingness to take up the Cross of Christ in their eagerness to move ahead in His service.

Preparation

How can a leader or youth-group adviser help his group make an encounter at a deep level with the *Word* behind the words of this book? And how can the leader or adviser help the members of his group respond honestly and clearly to it?

First, it is essential that the discussion leader read the six brief chapters well in advance of the beginning of the mission study program. Omit the study helps on this initial reading. Read first for yourself—for sheer enjoyment, to stir up your own imagination, and to clarify your own concepts. Then ask yourself how the message of the book can be shared with young people in your group. Recall their strengths and weaknesses, what you know of their faith and their doubts, their joys and their problems. Ask yourself what can be done to help *your* particular teenagers hear and grasp what Fr. Myers is saying. Doing this is the first part of your essential task.

To think through this task, read *Behold the Church* again, looking this time at the interest-catching devices which are suggested prior to each of the

first four chapters. Their purpose is to prepare the way, to open the ears, to alert the minds and hearts of young people. For example, check lists are provided at the beginning of Chapters 1 and 3 to help each reader identify what *he* means when he thinks or speaks of the Church. Chapter 2 suggests a role-play. Chapter 4 suggests a brief discussion of two pertinent and specific questions.

A word of explanation about the role-play which precedes Chapter 2 may shed more light on the purpose of these "warm-up" devices. The chapter is primarily concerned with what it means to give ourselves to God and His Church. The author is dealing with what he calls the "strong meat of the Christian faith." What does it mean to be committed to God and His Church? This is no new question for teenagers. In the past they have learned several good answers to the question. Have they learned them in their own experience? What do they *really* believe—*now?* Direct questioning is not recommended because the young people will already be questioning themselves, but perhaps the simple role-play which is suggested may help to release them, to free them to formulate what they themselves believe. By first giving them roles to play, other shoes to stand in, you can assist them in thinking and speaking for themselves. This and the other suggested devices need not take long. They ought to be fun, and their purpose is to enable the group to enter readily and receptively into the experience that follows.

The next consideration is how best to proceed with the actual text. Ideally, each young person in the group ought to have his own copy of the booklet. If he can both hear and see what is being presented, his understanding will be greatly facilitated. If all have books, the group itself can decide how best to operate: for example, a chapter can be read silently, each person reading it at his own pace either at home or during the session; or the members can take turns reading a chapter aloud; or five or six young people who read particularly well may be selected by the group to be "readers," each one reading a full chapter aloud. This last method would also be suitable if a copy of *Behold the Church* cannot be purchased for each member. In this case, the activities suggested before and after the chapters could be mimeographed or put on newsprint. (It is not necessary to request permission from the Seabury Press to duplicate activities from a study guide. Permission to reprint long passages from the text of any book should always be requested from the copyright owner, however.)

Response

The second part of the task of the leader or adviser is to help the members of his group respond to what they have read or heard read. Helpful questions to keep in mind in this task are: Have they understood what they heard? What is the chapter saying to them? How can they be helped to understand that the message is intended for them personally? How can they apply it? The topics for discussion at the end of each chapter are suggested to aid in this process of clarification, identification, and application. Look the suggestions over to see if you think they can help *your* group formulate a positive response.

Young people—as well as adults—are naturally hesitant to talk freely in the personal terms required to say what *I* think or *I* believe. We do wrong to ask this of them too quickly. When they feel secure enough, when the sense of genuine community within the group is strong enough, then they will of their own accord begin to speak about matters which touch them at the very center of their being. The order of questions for discussion tries to take this into consideration. In nearly every instance the order reveals progression of intensity. If your group is ready to move on, do not prolong discussion of the more factual questions. A question has served its purpose when the group is ready to move into the area of identification or application, or, in other words, into the area of what this is all saying to *them—now.* Often the mood of the group may dictate further exploration into a particular topic, or the young people may wish to *do* something themselves to get involved at the very heart of what they deeply believe in. Wherever possible such activities have been suggested. When the interest and concern is there, pursue it.

Each chapter concludes with a litany. The truest response to an encounter with spiritual things is an act of prayer. This may be the only discernible response some of your young people will be able to make—and it may be very deep. Let the young people themselves lead the litanies in the setting they prefer, accompanied or unaccompanied with hymns as they see fit. Let this be *their* offering, their spoken response.

Planning Together

You might invite two or three young people to meet with you each week to plan how to get the next session under way. What has been left unfinished from the week before? How can it be brought up again? Are you ready to move on? How? Perhaps after the first session or two, your group will have become so interested in the book that you can skip the rest of the prechapter topics. Let the steering committee advise you. Its members will also have ideas on the best use of the litanies. These young people will be of help to you, and, not only that, but in the process of helping to plan the meeting, their own level of participation and involvement will be greatly increased.

How long should each session be? How many weeks will be needed for group study of *Behold the Church?* There are no pat answers to these questions. A minimum of time would be six sessions of one hour each. In such a tight schedule, however, much that is outlined above or suggested in the text must be eliminated. In deciding how long to spend on the study, you might ask: Is individual growth taking place? Are we as a group drawing closer to our Lord and His Church and, through them, reaching out to His world? If these things are taking place (and we pray that they will), then more time will be needed. What greater work can demand the group's time than learning in fact to behold the Church and the larger place young people can hold in it?

Clarion Call to Youth—An Open Letter

from Henry L. H. Myers, Director of Youth, Diocese of Tennessee

I HAVE just this moment completed reading the new youth mission study book, having been asked—as a Southerner and Christian educator—for my frank reaction to it. Although it is now well past midnight, I feel compelled to write down my thoughts immediately.

Behold the Church is one of the most powerful statements of the Faith and interpretations of the Church yet to come off the current Christian press. Indeed, it is more than that. It is a courageous indictment of conventional Christianity and a clarion call to arms for the young Christian of today. Fr. Myers speaks with the composite voice of an Old Testament prophet and a New Testament evangelist. Even his style is veritably Pauline—headlong and fervent. Old words and phrases, worn dull with use and time, he redeems with new vigor and vision. The Church emerges from his treatment in a new garb—compelling and real, alive and strong.

The nature and challenge of the Church today, the status and relation of man to man in the eyes of both man and God, the barriers and the task confronting the twentieth-century Christian and the Church Militant—Fr. Myers deals with them all in a clear, courageous, frank, and practical manner. But above all, he speaks to youth in a language they can hear and understand. He is on their wave length.

Behold the Church is indeed controversial in nature, primarily Chapter 3, "The Open Hand." To the other chapters, unhappily, even the southern Christian can say, "There, but for the grace of God, go I." But Chapter 3 calls a spade a spade, and a Negro a Child of God, which is likely to raise even the most sanctified Southern eyebrow. But then, that is to be expected, isn't it—by Fr. Myers, by the Youth Division, and by the Seabury Press?

For myself, let me say of background that I was reared in Sewanee, Tenn., where my father has been on the faculty of the School of Theology for the past thirty years; I was vicar of St. Francis' Mission in Norris, Tenn., during the disturbance in nearby Clinton a year or so ago; and I am currently residing in a town which is already growing restless under the shadow of the segregation question. My heritage, my environment, and my experience have been thoroughly Southern. Several years spent outside the South in military service and in General Theological Seminary in New York notwithstanding, I am very definitely and very thoroughly born and bred a Southerner. Have you ever heard the old adage that the Southerner loves the individual Negro and despises the race; the Northerner loves the race and despises the individual? There is a bit of truth in that. At least, I can remember giving little thought indeed to the social and economic condition of the Negro race, while I can also remember my great love for a number of Negroes in particular. I am a Southerner. But, by God's grace, I call myself Christian. And there is something very absolute about that word *Christian.* Also, something very humbling.

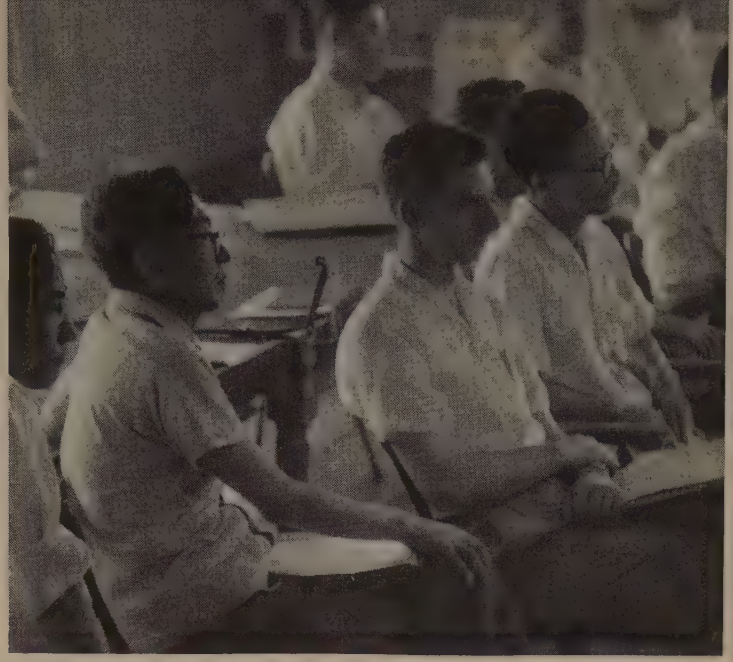
What I am trying to say, and doubtless am not saying very well, is this: Man is plagued by sin, and the Church is plagued by sinners. In the South are countless sinful Churchmen, as everywhere else. I am one of them. And by virtue of that fact, I think I can say with some confidence that Biblical proof texts, cultural taboos, and environmental prejudices cannot and must not be condoned any longer by the Church. Someone once said that Judgment Day is when we must give reasons for our reasons. The fullness of time has come when the Church must speak, and speak clearly—in absolute terms, with great conviction, and also with hope. Argument, rationalizations, and explanations have led and will lead us nowhere. Particularly is this true in preaching the Gospel to our youth. They are hemmed in on every side by distortions and pressures, and they know not where to turn. Many of them are caught between the command "Love thy neighbour as thyself" and the command "Honour thy father and thy mother." They hear the Church calling them in opposite directions at the same time. False prophets of false gods bombard them from every side. And for all too many of them, the Church is more a vague convention, catering to the optional side of life, than a mighty army beckoning them to join its ranks and put on the full armor of God.

Here in the South, the question of integration is but one of many questions looming up over young people. And they are searching less for an answer than for the the courage to be convicted in the answer they accept.

In Fr. Myer's book, if, and only if, properly used, the Southern young Churchman with his brethren everywhere can find both the answer and the courage required. But even then the book can be but a seed. God grant that it may not only be planted, but also matured in the full, whole orbit of the life and action of young Churchmen in the year ahead.

Segregation is defensible neither theologically, nor socially, nor morally, nor practically. If it were defensible, it would be defensible theologically, socially, morally, and practically. Fr. Myers has succeeded in making this emphatically clear, without going off on a tangent of explanations which are completely secondary to the principles involved.

I salute the Youth Division, Fr. Myers, and the Seabury Press for sponsoring, writing, and publishing *Behold the Church.*



Church and Group Life Laboratory at Kiyosato. The Rt. Rev. John Naohiko Okubo, Bishop of North Kanto, is seated second from left.

World Focus for Christian Education

by David R. Hunter

FIVE thousand leaders in Christian education from sixty countries gathered in Tokyo in August for the fourteenth World Convention on Christian Education. Hundreds of delegates availed themselves of the opportunity to attend smaller conferences on specialized interests and to travel in the far Pacific area and in Southeast Asia.

The Episcopal Church was represented at several conferences in Japan and provided leadership for the first Laboratories on the Church and Group Life to be held in that country and in Australia. Ten staff members from the National Council's Department of Christian Education, and the Rev. A. Malcolm MacMillan of St. John's Church, Sharon, Pa., comprised the Episcopal delegation to the World Convention and divided among themselves the responsibility for the smaller conferences.

The first assignment for some of us was in Honolulu, where meetings were arranged for clergy and lay leaders of that missionary district. Our next stop was Sherbrooke, Australia, where, at the invitation of the Church of England in Australia, we conducted a laboratory for sixty-four clergy and women lay workers. Here we found a response as heart-warming as the hospitality which our new friends showered upon us.

From Australia we proceeded to Manila, where we met briefly with the faculty of St. Andrew's Theological Seminary and, with the Rt. Rev. Lyman Ogilby as guide, inspected the work at Baguio. We were greatly impressed with Bishop Ogilby's imaginative leadership and the devoted work of his people. Next, in Hong Kong, it was my privilege to address Anglican workers in the Crown Colony.

The first meeting in Japan was with the World Institute on Christian Education at Nishinomiya, near Kobe. Miss Mary Louise Villaret, associate director of the Department, Miss Elinor Eccles, editor in the Children's Division, and Mrs. Richard L. Harbour, editor in the Youth Division, were our representatives. The Institute included thirty-two Americans among the two hundred and seventy delegates from sixty countries. Miss Eccles spoke at a kindergarten teachers' meeting at the Mt. Yatsugatake Youth Hostel. I attended the large annual teacher-training conference at Karuizawa and a meeting of Nippon Seikokai (Holy Catholic Church of Japan) day school teachers at Hakone. As a director of the World Council Assembly and a member of its Board of Managers, I attended meetings of these two groups.

The Church and Group Life Laboratory, of which the Rev. John B. Midworth was chairman, was held at the same time as the World Institute. Col. Paul Rusch, director of "KEEP," the famous Kiyosato Educational Experiment Project where the lab was held, described the laboratory as "very dramatic and significant." This was both an international and an ecumenical training session, with staff members and delegates representing several countries and communions. Among the delegates was the Rt. Rev. John Naohiko, Bishop of North Kanto, and the Rev. Kenneth E. Heim, senior American missionary.

The final session for all of us was the World Convention on Christian Education, held in August in

Tokyo. More than four thousand delegates were registered, twelve hundred and fifty of them from sixty-three countries other than Japan. Four hundred Americans, one hundred and twenty Filipinos, and one hundred and twenty Canadians were included in this number.

Upon returning home, every member of our delegation was asked to identify the particular event or value felt to be most meaningful in the summer's experience. Unanimously, all pointed to something in Japan. Innumerable lasting impressions were made upon those of us who visited other lands, but the deepest impact was made by the Japanese people and by our missionaries in that country. The impact of the people in Japan was so great that it stands apart by itself as the most significant influence on all of us.

The Rev. A. Malcolm MacMillan reveals that for him the trip was an experience in missionary education: "I have always been interested in foreign missions," he writes, "but I now think of missions in an entirely different way. What were once far-away, exotic places have been transformed into the locales in which real, living people struggle in the same way we do to make sense out of life. I discovered that differences of culture and surroundings may shape the particulars of the problems with which people grapple, but that the problems are the same and human nature the same in these places as in our own cities, towns, and villages. In short, I discovered in a much more real way the commonness of the human situation and the universality of the Christian Gospel. I shall never again think of the missionary obligations of the Church as either an optional romantic venture or a dull duty."

The Rev. Richard L. Harbour, executive secretary of the Youth Division, reports: "The heroism of Western Christian missionaries in Japan has been exceeded only by the heroic witness of Japanese Christians who have given themselves to Christ both in the past century and today. As we worshiped the Lord and lived under Him with Japanese Christians at the laboratory, I found that their incomparable humility not only humbled me, but opened new and clear channels for personal relationship."

Statistically the Church would seem to have made little difference to the Japanese since it arrived on the shores of Japan a century ago. But when one comes face to face with the overwhelming odds against which Christian missionaries have worked, chiefly in terms of the deeply rooted Buddhist culture of the land, one realizes with what heroic efforts the Christian mission has arrived at its present state of influence. It is doubtful whether any minority in the history of the Church has commanded the place of leadership and influence which the Japanese Christians of today possess in the life and times of modern Japan. The Cross of Christ is firmly planted in the Land of the Rising Sun, and it stands as the only real hope for those whose lives are nothing more than despair and impoverishment.

Most gratifying was the discovery that the leadership training principles of our Department, as practiced in our laboratories, are applicable and exceedingly fruitful in cultures other than our own. The Rev. Francis W. Voelcker reported, "I discovered that the substance of what we try to do in the laboratories is not 'culturally bound.' Even though these labs were developed and nurtured on American soil, their validity is not limited to America." Fr. Voelcker, in effect, discovered the same "commoness of the human situation and the universality of the Christian Gospel," as Mr. MacMillan, quoted above.

The Rev. John B. Midworth, the head of our laboratory program, noted this same detail: "This type of training can be effective for persons of varying cultures, traditions, and backgrounds," he concluded. "Both man's basic need (indicated by his aloneness) and God's universal answer in His self-giving love, were strongly evident and were recognized and dealt with by Japanese and Americans, by staff, and by missionaries as a group." Fr. Midworth continues: "The laboratory program has a training and a theological soundness of great potential. With imagination and inventiveness, this program could well become a basic tool for the Church in her outreach to persons of other cultures, languages, and traditions, and in her thrust into economic, sociological, and educational frontiers of American culture."

The World Convention on Christian Education was quite different from all of the other meetings in which we participated in that its success depended upon the well-planned use of mass media. Thousands were in attendance at all plenary sessions, and even the work divisions had a minimum of three hundred members. The large evening meetings, with convention members wearing their native dress, gave all of us a deeper awareness of the universality of the Christian Gospel.

Perhaps the most moving meeting of the entire convention was the Children's Rally which attracted more than fifty-five hundred children and young people from many parts of Japan. More effective than any of the big-name speakers at other sessions of the convention was the address of an eleven-year-old Japanese girl: "We are happy to have you, prominent foreign Christian leaders, with us here today," she said. "Our body is not as large as yours. Nor have we such a grown heart as you have. But we worship God and study every day to be loved by our Lord. I wish you all that you will pray for us, Japanese Christian children, and our friends abroad, so that we can better work for Christ."

As it was meant to be, however, the convention was only the beginning of a series of events which in themselves assumed world-wide proportions. Just as numerous meetings and conferences preceded the convention, so teams of leaders went forth from Tokyo to conduct curriculum consultations and other educational meetings in many parts of Asia after the convention closed. This will be the beginning of a succession of consultations, under the auspices of the World Council of Christian Education, which will circle the globe. The theme of the convention, "Jesus Christ, the Way, the Truth, and the Life," will continue to be the foundation of every such conference.

Mrs. E. K. Doak hangs a living Advent wreath on the door of the Church of St. John the Divine, Houston.

Three Suggestions for Advent

A year ago, in November, 1957, FINDINGS suggested activities through which families and church school classes could come to a better understanding of Advent and Christmas. This year we submit three projects for the same purpose.

A Living Advent Wreath

The Advent wreath is known to many as an enjoyable and creative activity that strengthens our understanding of this season. A happy innovation of the custom was a part of last year's observance at the Church of St. John the Divine in Houston, Tex., where members of the congregation made an Advent wreath containing live ivy. The Rev. Alfred W. Jarvis, associate rector, describes how the wreath was made and cared for:

"To prepare such a wreath, first make a wire form from coat hangers or other strong wire, soldered or welded together if necessary for extra strength. Then fasten four metal candle holders to the reverse side of the wreath. Fill the form with wet sphagnum moss tied in place with florist twine. You are now ready to 'plant' your living wreath. Use dark green English ivy with fairly short stems to withstand freezing weather. The roots of the ivy must be securely pinned into the wet moss and kept fed and watered. The living wreath can be kept from Advent to Advent; each year it will have a fuller growth of ivy to enhance its beauty. We allowed our wreath four months to grow before using it. This may mean that yours will not be ready this Advent, but it could be started now and saved for next year.

"During Advent at St. John's, purple seafoam statice was wired on florist picks and placed at intervals in the ivy, giving an appropriate color for penitence. The statice was replaced about once a week. During the week, the wreath was hung on the church door to provide moisture from the air to keep it fresh. It was also submerged in water once a week for an hour. The living Advent wreath was well worth the small amount of care which it required."

A Family Flannelboard

The Rev. Arthur J. Lockhart, curate of St. Andrew's Church, Houston, Tex., describes how his family prepared for Christmas.

"We feel the Nativity scene or crèche is a must for any Christian household at Christmas. It is not just another item in the hustle and bustle of Christmas decorations, but a means of sharing with Mary and Joseph the anticipation and excitement of the birth of the Christ Child. Perhaps the greatest joy comes when members of the family make the scene themselves. Maria Augusta Trapp suggests this in her book, *Around the Year with the Trapp Family* (Pantheon Books, $3.95).

There are innumerable ways of making a Nativity scene: wire figures dressed in simple fabrics, clothespin dolls, clay figures, etc. Just let your imagination be your guide. The whole family can participate for the figures need not be perfect.

"A year ago, our family decided to make a flannelboard Nativity scene to be placed above our fireplace. We used the figures from 'The Holy Night Picture Posters in Panel Form' by Mildred Lyon Hetherington. To enlarge them to the size we wanted, we used a pantograph, an instrument for copying figures on a predetermined scale. First we transferred the figures to wrapping paper so they could be used as a pattern in cutting the actual felt figures. Then we made a wonderful trip to a department store for felt, sequins, beads, cord, and braid.

"Arriving home and eager to begin, we set our material out on the dining room table. We worked throughout Advent, cutting the basic figures from the felt and gluing or sewing articles of clothing on top. We effected lines in clothing with a ballpoint pen and made larger folds and sleeves with an additional layer of felt. We found that unbleached muslin glued into place worked best for faces and hands. We drew features on the muslin with a ballpoint pen. Decorating the Kings' robes

The Lockharts' family flannelboard.

with silver and gold braid worked well, and woolen yarns made waist cords for St. Joseph and the shepherds. We made halos from beads and used irregular strips of felt for the roof of the shed.

"We did not finish all the pieces our first year, but each succeeding year we will finish a few more, and we hope the scene will become a family treasure. We expect that our children will add their own creative figures to it as well—perhaps with less detail than our tracings, but certainly with as much love and satisfaction, for little hands, too, create with reverence and devotion.

"Each year, our family prepares for the scene early in Advent by reading the Bible accounts of the Annunciation and the Visitation. In mid-Advent, we set up our scene over the fireplace, showing the figures of Mary and Joseph in the distance approaching Bethlehem. On the morning of Christmas Eve, we place these figures in the shed, but leave the manger empty. Anticipation grows during the day until finally, just before our family goes to midnight service, the youngest member reverently lays the Christ Child Himself in the manger. Then, our whole family joins with the parish family in welcoming the Holy Child in the glorious worship of the Christ Mass. To proclaim the Glad Tidings on returning home, another member of the family places the angel above the stable in our scene. Later in the day, shepherds appear, and we celebrate with them the 'good tidings of great joy' which have come to our home in a particularly real way."

The Christian Year in Hymns

The Rev. Herman Anker of All Saints' Church, Chicago, has developed a service for the closing Sunday of the Christian Year, the Sunday next before Advent. The service is based on popular hymns and spoken commentary, and was developed for use in place of the sermon either during Morning Prayer or a celebration of the Eucharist. The text used by Fr. Anker is printed below.

In this service choir and congregation join in singing a part or all of one hymn from each major liturgical season. In a few simple, explanatory remarks, a narrator (either priest or layman) makes the transition from season to season by briefly summarizing its message. During this commentary the organist improvises quietly, modulating from one hymn tune to the next in order to prepare the congregation for their part.

Since the appeal of the service lies partly in its review of the past year, Fr. Anker recommends that familiar, well-loved hymns be used, rather than new ones, even if the old favorites are not always the best musically. He suggests that priest and organist (and perhaps an older member of choir or congregation) choose new selections each year. He also cautions that organist and choir will need one rehearsal together in the church.

* * *

READER: Next Sunday we shall begin a new Church Year with the first day of the Christian calendar. During the past year, we have dramatized by our worship the main articles of the Christian faith as contained in the Apostles' Creed. We have, in a sense, made a pageant of the Creed. The selections of Scriptures chosen for the various seasons have held up to our minds the fullness of the Christian faith. In the cycle of feasts and fasts which we call the Christian Year, we have proclaimed what we believe. In the hymns we sing, we have expressed this faith through words and music.

Next Sunday is the first Sunday in Advent. This is the season of expectancy, in which we consider the agelong preparation for the coming of Christ in the fullness of time. The meaning and mood of Advent are demonstrated in "O come, O come, Emmanuel." (Choir and congregation, seated, sing Hymn 2.)

READER: The hopes and longings of Advent are wonderfully fulfilled at Christmas. The somber note of judgment gives way to thanksgiving; the purple vestments give place to joyous white. The glory and wonder of Christmas ring out in well-beloved carols and hymns such as "Hark! the herald angels sing." (Hymn 27, seated)

READER: The Chrismas Season is extended into Epiphany. The magi from far-off lands visit the Christ Child in the manger and pay Him homage. During Epiphany we remember that Jesus Christ was born to bring salvation to all men, at all times, and in all places. Epiphany brings us some of the most singable and lovely hymns of the whole year, among which is "Brightest and best of the sons of the morning." (Hymn 46, seated)

READER: The Pre-Lenten Season includes the three Sundays known as Septuagesima, Sexagesima, and Quinquagesima, which represent approximately seventy, sixty, and fifty days before Easter. The emphasis is on the Church Militant: "Fight the good fight with all thy might" typifies this hearty devotion. (Hymn 560, standing)

READER: The six weeks of Lent begin on Ash Wednesday and stress penitence. We are called to look *up* to God and *inward* upon ourselves in order that we may behold God in His holiness and be made increasingly aware of our unworthiness, our sinfulness. It was to redeem us from our sin that our Lord Christ suffered under Pontius Pilate and was crucified. Our Lenten fast is dramatized in the somber tones of lessons, psalms, and collects, and in hymns like "Forty days and forty nights." (Hymn 55, seated)

READER: The commemoration of of the Passion of our dear Lord is ushered in with the pageantry of Palm Sunday. Let us seek to make real to ourselves the meaning of the first Palm Sunday as the choir, acolytes, and clergy process around the church and we join with them in singing "All glory, laud, and honor." (Hymn 62, congregation standing)

READER: Holy Week holds up the Cross as the story of our Lord's passion is retold and proclaimed. On Maundy Thursday we commemorate the gift of the Sacrament of our Lord's Body and Blood. The church is decked with white and then sym-

bolically stripped of all hangings and altar furnishings to remind us of the desolation of Good Friday. The significance of the Passion, for us, is suggested in the chorale, "O sacred head, sore wounded." (Hymn 75, kneeling)

READER: The bleakness of the watch at the Cross on Good Friday is gloriously transformed into the wonder of Easter, when every means is used to proclaim our joy in the victory over death and sin of Christ the Risen Lord. *Outwardly* in the symbolism of candles, vestments, and flowers, *inwardly* in our spiritual rising to new life over sin we proclaim "Jesus Christ is risen today." (Hymn 85, standing)

READER: On the four Rogation days, we consider the rebirth and awakening of the world around us and pray that God will bless the labors of the husbandman. Let us sing "We plow the fields, and scatter." (Hynm 138, seated)

READER: The forty days of Christ's appearances among His disciples came to an end with His Ascension. We know that what happened at one time, in one place, now has become effective for all people, in all places, in every age. Jesus promised, "I am with you evermore." This is the note of our Ascension hymn: "Alleluia! sing to Jesus." (Hymn 347, seated)

READER: For our redemption, God became man, suffered, died, and rose again. And to fulfill His promise to be with us evermore, Christ bestowed His Holy Spirit on His disciples at Pentecost. The hymns have a quiet mood now, and we pray God to give us His Spirit that we may faithfully carry on the work of disciples in His Church. Let us kneel and sing "Gracious Spirit, Holy Ghost." (Hymn 379, kneeling)

READER: Finally, the whole of the Creed is summed up in these familiar words with which we end our psalms and canticles: "Glory be to the Father, and to the Son, and to the Holy Ghost." This is the theme of Trinity Sunday, which opens the last season of the Christian Year. As we offer God our gifts this morning, let us also offer Him our praise as we sing, "Holy, Holy, Holy! Lord God Almighty!" (Hymn 266, standing)

CLOSING PRAYERS and BENEDICTION.

Church of the Ascension, Lafayette, La.

What the Church is teaching week by week

by William Sydnor

Advent II, December 7, 1958

THE THEME:

The enduring word of God.

THE EPISTLE. ROMANS 15:4–13:

A considerable part of the comfort (encouragement) of the Scriptures rests in the fact that they present Jesus Christ who "confirms the promises made unto the fathers." We can believe in the God of hope because we see His purposes being fulfilled in the Scripture.

THE GOSPEL. ST. LUKE 21:25–33:

This is a portion of the Lucan description of the last days. In the catastrophe of the closing days of the world, God's promises will still stand fast: long-promised redemption will be at hand.

Note: We are now following the first set of Psalms and Lessons for Evening Prayer, except for holy days when the Morning Prayer lections have not been used previously.

PSALM 119:89–104:

"O Lord, thy word endureth for ever in heaven," (v. 89) sings the psalmist.

AMOS 3:1–8:

The prophet describes God's relationship to Israel and the compelling nature of the prophet's role. The

will of the Lord for His people and the word of the Lord addressed to His prophets have the qualities of an enduring, unconquerable force. They will not and cannot be thwarted or quenched.

I THESSALONIANS 2:1–13:
The apostle recalls his ministry among the Christians in Thessalonica. Paul and his associates, Silvanus and Timothy, had preached the Gospel fearlessly and faithfully. The Thessalonians had received the message for what it was, the Gospel of God, and their belief in this Gospel had changed the pattern of their lives.

Advent III, December 14, 1958

THE THEME:
Messengers of good tidings.

THE EPISTLE. I CORINTHIANS 4:1–5:
St. Paul gives a glimpse of his conception of the Christian ministry: "account of us, as of the ministers of Christ, and stewards of the mysteries of God."

THE GOSPEL. ST. MATTHEW 11:2–10:
Our Lord's message to John the Baptist gives us an idea of His view of His own ministry. It also describes the ministry of those faithful servants down through the ages "who, following in his steps, give themselves to the service of their fellow men." (Prayer Book, p. 43)

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PSALM 132:
This is a hymn used in Temple worship celebrating the occasion on which David brought the ark to Zion. "Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness." (v. 9) Here is recalled both the dread effects of the ark's presence and the great joy which was associated with that memorable occasion. (See II Samuel 6:1–21.)

PSALM 134:
This little hymn was sung in the Temple during nocturnal services of devotion. Probably few but the priests were present. The hymn is similar in quality to the Nunc dimittis.

NAHUM 1:3–8, 15:
Nahum was stirred with deep moral indignation at the injustices and entrenched wrong of Ninevah. The good tidings which God's messengers will proclaim (v. 15) is that the nation's enemies shall be destroyed in their wickedness. Compare this with the good tidings proclaimed by Isaiah (40:9; 52:7).

I CORINTHIANS 9:7–23:
Here is a further picture of St. Paul's view of the Christian ministry. He has a right to financial support; he also has an unquenchable compulsion to proclaim the Gospel. To this latter end, he will go to any extremes in order that all men may share God's blessings.

Advent IV, December 21, 1958

THE THEME:
Wait upon the Lord.

THE EPISTLE. PHILIPPIANS 4:4–7:
"The Lord is at hand," announces the Apostle in his personal farewell to the Church at Philippi. "Live as becomes this conviction."

THE GOSPEL. ST. JOHN 1:19–28:
Everything about John the Baptist pointed forward in expectency to the coming of the Christ. Many in his day were waiting for the Lord's coming. John urged that their waiting be active rather than passive: repent, prepare your hearts for His coming, and live in righteous expectancy.

●

PSALM 33:
This formal Temple hymn urges the righteous to rejoice in the Lord of all creation, who is the defender and savior of His people.

ISAIAH 40:12–18, 21–23:
Here is a long poem in praise of God's mighty power revealed in His creation. The Creator does not weary, and those who wait for Him are infinitely renewed in strength (vv. 28–31). Compare this poem with those in Job 38 through 41.

I THESSALONIANS 3:7–13:
In a very personal portion of his letter, the Apostle urges his readers to be faithful—"abound in love to one another and to all men, as we do to you." (v. 12) Thus they prepare their hearts in holiness for the coming of the Lord.

The Holy Innocents, December 28, 1958

THE THEME:
God blesses and is blessed by the lives and deaths of innocent sufferers.

FOR THE EPISTLE. REVELATION 14:1–5:
This is prose poetry describing the martyrs and the Lamb of God on Mount Zion. It might be considered an elaboration of "Blessed are the pure in heart, for they shall see God." (Matt. 5:8)

THE GOSPEL. ST. MATTHEW 2:13–18:
This is the heart-rending story of Herod's effort to destroy the Christ Child by the massacre of the babes of Bethlehem. Innocent sufferers strew the highway of history in the wake of great events. Human logic cannot explain this; only the eyes of faith can view such happenings undismayed.

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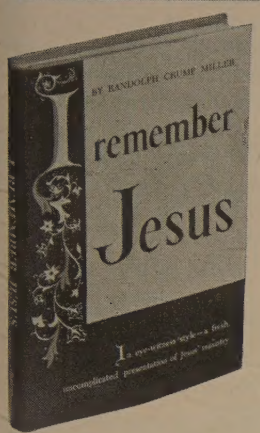
PSALM 8:
The Lord and Governor of the world has made man a little "lower than the angels, to crown him with glory and worship." (v. 5) Surely this is especially true of innocent sufferers of the world.

PSALM 26:
We are privileged to hear the prayer of an innocent sufferer.

JEREMIAH 31:1–6, 15–16:
These verses come from a little book of comfort (Chapters 30 through 31) in the midst of the prophet's proclamations of doom. In describing God's unswerving concern for His people, the prophet gives in verse 3 one of the Bible's best word-pictures of the faithful God. This is very near the heart of the Old Testament. Verse 15 is quoted in today's Gospel, but in the context of this lesson it does not stand in such stark hopelessness.

ST. MATTHEW 18:1–14:
The evangelist and the early Church have taken the very impressive incident of Jesus blessing little children (Mark 10:13–16) and have broadened the meaning of "little ones" to include those of weak and faltering faith. The Lord is both Saviour and Defender for both kinds of little ones.

speaking of Books



I Remember Jesus

By Randolph Crump Miller. The Seabury Book for Advent. The Seabury Press, 1958. 96 pages. $2.25

I Remember Jesus is not "just another" biography of Jesus Christ but rather a vivid retelling of the Gospel story as an eyewitness to much of our Lord's earthly ministry might have recorded it in recalling his own boyhood.

Once you become accustomed to the author's unusual narrative device, chances are you will find yourself swept along in the fine flow of his style. Refreshingly free from fictional embellishments, the book moves with a vigor suggestive of the Gospel itself. Familiar events are retold with dramatic restraint—Jesus' teaching and healing, the events leading up to the Cross, and the sorrow and later joy which our Lord's disciples must have experienced. The eyewitness's own devotion to Jesus comes through to the reader particularly well.

Although the prayers which are used to close each section are excellent, in my opinion they detract unfortunately from the smooth flow of the rest of the text.

Laymen and clergy alike should find *I Remember Jesus* a stimulating discussion-starter this Advent! Less ambitious in scope than the superb Seabury Book for Lent, 1958 *(Our Lord and Saviour* by Philip Carrington), Dr. Miller's little book nevertheless offers a refreshingly different retelling of a story which is ever new.

Lee H. Bristol, Jr.
Princeton, N.J.

The Meaning of Persons

By Paul Tournier. Harper & Brothers, 1957. 238 pages. $3.75

This is one of the most truly personal books in the field of psychology and religion. Dr. Tournier is himself both a practicing psychiatrist and a sound Biblical theologian.

The underlying thesis is that the "person" is the spiritual reality standing behind, guiding, and unifying the objectively describable elements of mind and body, organism and function. The "person" may conceal itself behind the various masks or "personages," or it may come to true expression through an honest dialogue with other persons and with God.

These are the bare bones; the most appealing quality of the book is its rich and sensitive illustration. Dr. Tournier sees people not as "cases" to be analyzed but as fellow creatures of God to be aided in their growth toward fullness of life. General statements are always brought to vivid reality by life stories from his own experience. "I'm like that, too," we say again and again.

Indeed, the author is trying to speak with his readers personally, to enter into dialogue with them about the Christian life. "I should like to have direct contact with my reader, to talk with him without beating about the bush," he says. "What I want, in fact, is to put into a book not only my ideas, but my person."

Anyone who has been interested in the studies of psychology and religion will find this book a "must." It will be intelligible and helpful to anyone concerned with Christian personal relations. Through it some may discover their own "persons" in the light of God and may find a doorway into life.

(The Rev.) Roswell O. Moore
Program Consultant
Diocese of Central New York

The Church: The Gifted and the Retarded Child

By Charles F. Kemp. Bethany Press, 1957. 189 pages. $3.50

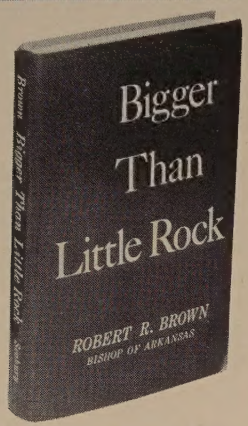
The stress of the national Department of Christian Education on the importance of relationships is echoed by Dr. Kemp of Texas Christian University in his new volume. The gifted child may be better equipped than the average to solve his problems, but his superior intelligence and interests usually place him apart from those his own age, and he lacks the social maturity to be welcomed by those at his intellectual level. The author's suggestions for modification of the typical content-oriented church school class point directly to the need for the Seabury approach.

Dr. Kemp sees in retarded children, their parents and brothers and sisters, a mission field right at the

doorstep of the churches. His book is directed primarily to pastors rather than to parents or teachers. The last three chapters set forth general principles on the understanding, the religious education, and the guidance of the retarded. The bibliography lists many books, pamphlets, and magazine articles for special study. A parish will not see the retarded child and his family as a missionary opportunity until the rector does. Clergy who feel the need of further resources might borrow or purchase this book as a first step before going on to more detailed treatments of the many problems involved.

(The Rev.) Edric Weld
Department of Christian Education

Bigger Than Little Rock



By Robert R. Brown. The Seabury Press, 1958. 160 pages. $3.50

Last year when the eyes of the nation were turned upon the crisis at Little Rock, the name of Bishop Brown was prominent as the Churchman who with courage and initiative sought to rally the strength of the churches to leadership in resolving the conflict. In a pastoral letter written at that time to his own people, Bishop Brown spoke for the mind of the Church as it had been articulated in council after council. *Bigger Than Little Rock* was written against the background of the agony of that experience and within the context of the continuing tragedy of racial crisis. As Bishop Brown indicates, the beautiful city of Little Rock has now become fixed in the minds of people throughout the world as a symbol for the American brand of racial conflict and, in a sense, as the capitol of Southern resistance.

In the book the bishop has given us a narrative of those crucial events as seen through the eyes of one who sought to play the role of peacemaker—one who knew the pain and sometimes the frustration of those who find themselves wrestling in the name of Christ "against principalities and powers." His analysis of the situation reveals sins of omission on the part of community, civic organizations, and churches alike. But it is clearly evident from his account that the very same weaknesses which all but immobilized Little Rock might well be inherent in any community in our land. Pre-eminent among these weaknesses is the fact that the Church has lost, if indeed it ever had in our time, the power to apply realistically and effectively the principles of the Christian Gospel to the problems of society.

Bishop Brown adds his voice to that of many others in stating his conviction that Little Rock is a documentation in history of the fact that law and order prevail where leadership is firm and guidance unequivocal. Both sociological observation and social research consistently support Bishop Brown in his opinion that the resources are at hand if leaders will use them.

On the negative side of the ledger, there are many people who will feel quite strongly that Bishop Brown has implied that the N.A.A.C.P. represents an opposite extreme from the Capital Citizens Councils. These people will be disappointed that the N.A.A.C.P. was not more clearly identified as the group that moved through the legal channels provided by our government to enable people to seek redress of wrong. It is dangerous to see such activity as the other extreme to lawless mob action. Close readers, too, may wonder why, in citing the opinions of David Lawrence, the *Saturday Evening Post* editorial, and Senator Willis Robertson in support of the theory that President Eisenhower acted illegally in sending troops to Little Rock, Bishop Brown did not also point out that there are many authorities quite readily at hand and even more qualified in legal eminence who assert the lawful right of President Eisenhower's action. Not least among this latter group were the deans of two well-known Southern law schools.

There are probably some who feel that the book should present more literary polish. Unquestionably Bishop Brown would like to have had the leisure time for this. Actually it is almost a miracle that he could have produced a book dealing with such a complex of events in the midst of continuing his work as peacemaker, as well as preparing for General Convention and Lambeth and leading a special fund-raising campaign in his diocese.

In a very real sense the book is a voice of prophecy speaking through a concrete situation. It speaks in terms of God's judgment upon the weaknesses of the Church which result from the apathy and misunderstanding of those of us who make it up. Bishop Brown shows that, in this most tragic of domestic issues, the ministry of reconciliation must be effective, or fearful hurt will be the result. This reconciliation is not the conciliatory office of one who brings "good fellows" together. We who are reconciled to God in the fellowship of the Church must commit ourselves to the slow, frustrating, sacrificial task of reconciling ourselves one to another.

Bishop Brown is saying, it would seem, that the world is looking to the Church for its healing and reconciling power. This power is present only in a fellowship that has died to self and risen to seek and proclaim the will of God as it reigns supreme over the prideful claims of individual duties and cultural dicta.

(The Rev.) Cornelius C. Tarplee
Division of Christian Citizenship
The National Council

Prayer Can Change Your Life

By William R. Parker and Elaine St. Johns Dare. Prentice-Hall, 1957. 270 pages. $3.50

Prayer Can Change Your Life is the witness to what can happen to people afflicted with psychosomatic illness and other emotional disturbances through the daring experiment of applying prayer therapy to these problems. It is significant and heartening that a Christian Doctor of Psychology at a great California University should dare to use a combination of psychology and prayer in making this experiment.

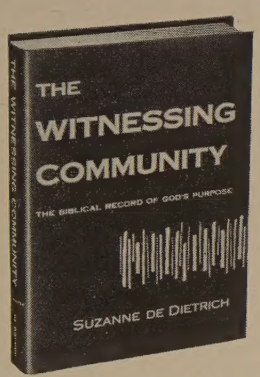
One of the problems we face in regard to the healing of sick bodies and minds is that scientists and doctors use different terminology from those who seek to apply the great principles of the Christian faith to the healing of the sick.

Dr. Parker attempts to show in his book that we are seeking the same ends, the healing of the whole personality. He states, as the result of his experiments with fifteen chosen people in his prayer therapy

class, that many of our mental, emotional, and physical troubles are caused by the four demons of fear, guilt, inferiority, and hate. These demons are often hidden deep in the subconscious. They must be brought to the surface, faced honestly, and then surrendered to God who is Love so that He may exorcise them. This book is filled with fascinating case histories, ample testimony to the effectiveness of Dr. Parker's method.

If those of us in the field of religion feel that perhaps more emphasis is placed on God immanent rather than transcendent, and that prayer is interpreted too much as affirmation and too little as worship and intercession, let us give thanks that Christian laymen like Dr. Parker are getting practical results in changed and redirected lives. It is also noteworthy that this is taking place in the academic atmosphere of a university campus, which has not always been an atmosphere sympathetic to the spiritual approach.

(Rev. and Mrs.) Samuel Shoemaker
Calvary Church
Pittsburgh, Pa.



The Witnessing Community

By Suzanne de Dietrich. Westminster Press, 1958. 180 pages. $3.75

With the keenness of insight and clarity of thought that one has come to expect from her, Mlle. de Dietrich successfully undertakes in this book to trace the history of God's dealings with His people. Starting with the record of broken relationships contained in Genesis, she takes us through prophetic and apostolic views of history to a piercing look at the Church "between the times." The continuity of the purposive acts of the Almighty is kept constantly before the reader. In a world obsessed with the search for security, the author repeatedly sounds the Bible's warning: God's Word is a hammer, a sword, a fire. It is impossible to read this book and retain the false idea of a dichotomy between the Old Testament and the New; the latter is the key to the understanding of the former; the one grew organically from the other. Nor has the revelation stopped. For as we listen to the "ongoing dialogue between God and His people . . . . God's word spoken to other generations in other circumstances will become a living Word to the men and women of *this* generation in *their* circumstances." (p. 180)

Of especial interest will be Mlle. de Dietrich's notes on Church ethics and on the Body of Christ. "To belong to Christ is to belong to His Church." (p. 169) Some readers will here be reminded of Archbishop Ramsey's *The Gospel and the Catholic Church*. When two traditions of scholarship can speak with such unanimity on so central a matter, one is greatly heartened.

The Word and His People

By Suzanne de Dietrich. The Seabury Press, 1958. 32 pages. $.60

Under the sponsorship of the Adult Division of our Church's Department of Christian Education, Mlle. de Dietrich has prepared a Bible study guide. The title page of the booklet carries the note, "May be used with the reference text *The Witnessing Community*." This useful little work is designed to stimulate personal reading and study, and to serve as a guide for group work. Your reviewer believes that the second purpose will prove much more helpful. In group work, the suggested Bible readings seem designed to bring about an application here and now in the life of the believer. The questions for group study, seriously asked, should produce a grappling with our responsibilities in the life of Christ's Body. The ministry of the laity is the underlying theme of the questions.

(Rt. Rev.) Iveson Noland
Suffragan Bishop of Louisiana

Television for Children

Foundation for Character Education, Boston University School of Education. 60 pages. $1.00

The September issue of *Today's Child* reports that "crime on TV has reached an all-time peak, with more brutality being televised today than ever before." This statement comes from the National Association for Better Radio and Television, which discovered that one local station televised 500 per cent more killings during the 1958 survey week than it did during a survey week in 1952.

Such reports cannot go unheeded by thoughtful people. We have pleaded with parents and teachers ["Sight and Sound," FINDINGS, March, 1958], for a serious encounter with the television programing to which children are exposed. At last the pamphlet "Television for Children" supplies helpful resource material for a discussion of the problems.

The social scientists who conducted this study are concerned about the effect of television on character development. Admitting that research has not yet provided us with answers about television's influences on children's emotional and intellectual development (although it explodes the myth that TV is harmful to children's eyes), the authors believe "that a child can and does learn values through sharing the experiences of story heroes. He learns how people *ought* to behave in certain circumstances. . . . Thus [though] a child may learn something about how to draw a gun from a shoulder holster . . . . he is more likely to incorporate into his own behavior some of the more subtle assumptions underlying the behavior of the characters with whom he identifies. For example he may begin to accept the notion that in case of conflict, the 'good guy' is justified in imposing his will on others by force."

The report probes into many such areas. It could be used both for evaluating the television programing we are exposed to and also for counteracting some of its effects by discussing the issues which are raised. Again and again the reader sees possible approaches which should be made in church school classes, youth groups, and parents' classes. And because the booklet includes a realistic view of the broadcasters' situation, it will help the reader in determining how he may best make his opinions felt by the programers.

Paper bound, attractively printed, and well organized, "Television for Children" should find a wide audience within the Church and community. The issues it raises are real, and its recommendations are sound.

(The Rev.) John G. Harrell

ITEMS

Dr. Hunter Receives Japanese Doctorate • Diocese of Chicago Director Commends Seabury Series

THE REV. David R. Hunter was one of ten foreign Christian education leaders at the World Convention on Christian Education to receive honorary doctorates from St. Paul's University, Tokyo. His citation for the degree of Doctor of Divinity reads: "Dr. Hunter has been the moving spirit behind the development of a new curriculum based on new educational principles for the Protestant Episcopal Church in America. He has also been very active in the development of the laboratory school method of leadership training. He is a member of the Executive Committee of the World Convention on Christian Education and Sunday School Association."

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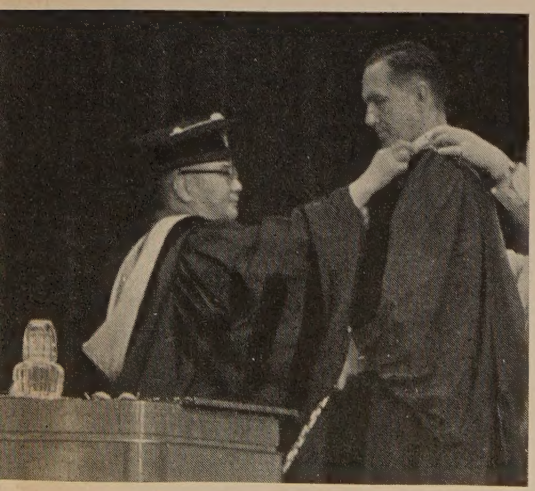
THE Department of Christian Education of the Diocese of Chicago has this to say about the new Seabury Series courses in its August "Bulletin": "Seabury Series materials are now being reissued in revised form reflecting comments and criticisms of the past three years. Grades 1, 4, and 7 have appeared in markedly different form. Clergy and teachers who have waited for revision should investigate the difference. Grade 1 is considerably strengthened, with *Tish and Mike* replaced by a new reader, *Timmy's Search*. Helpful additions have been made to Grades 4 and 7. The parents' class manual is much improved and simplified. Short interpretations of each separate course appear in brief pamphlets dealing with all grades. Both parents and teachers will find this innovation helpful and enlightening. . . . Seabury will doubtless continue to be the subject of discussion and controversy for some time to come, but three years have demonstrated its acceptability in parishes of the most diverse sizes and backgrounds." The Rev. Canon Charles R. Leech, Diocesan Director of Christian Education, reminds readers of the "Bulletin": "The best teachers' training job must always take place on the parish level! Fill your teachers' meeting with a solid educational content."



Dr. Hunter receives Doctor of Divinity degree from President Masatoshi Matsushita of St. Paul's University.

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THE Rev. Hikaru Yanagihara of the Nippon Seikokai has made a historical study of the attitudes of the Church and of Churchmen toward the founding and maintaining of colleges and schools under the influence of the Episcopal Church before 1900. His findings have been assembled for a doctoral thesis at Columbia University under the title "Some Educational Attitudes of the Protestant Episcopal Church in America." The dissertation is available from Teacher's College. Fr. Yanagihara is grateful for the considerable amount of assistance given him by Episcopal Church schools.

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IN THE "Items" column of the October issue of FINDINGS, we reported the publication of "When a Parish Starts a Library" by the Department of Christian Education. The price was erroneously listed as 10 cents; it should have been 20 cents. This booklet of suggestions for a parish library can be ordered from the National Council, 281 Fourth Ave., New York 10, N.Y. Be sure to send cash with your order.

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THE Episcopal Young Churchmen's Junior Handbook, for leaders in junior-high work, is now available. Its format is like that of the E.Y.C. Notebook for senior-high youth work. Material will be issued several times a year. Subscription price: $1.00 per year. Please send payment with order, checks payable to H. M. Addinsell. Mail to the Youth Division, 28 Havemeyer Place, Greenwich, Conn.

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REPRINTS of several articles in recent issues of FINDINGS were announced in our June issue. These reprints are free if only a few copies are requested; such requests should be made to the Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn. If a large number of copies is desired, a charge will be made through the Order Department of National Council, 281 Fourth Ave., New York 10, N.Y. Permission is also granted to parishes or dioceses to reprint articles from FINDINGS; we ask only that you identify the date and source of the material you copy.

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ONE is accustomed these days to find religious articles in almost any secular magazine. But seldom does one find a leading theologian writing for millions of readers. Paul Tillich has done just that, however. His article, "The Lost Dimension in Religion," appeared in the June 14 issue of the *Saturday Evening Post*. We commend it to you. (Copies are available in public libraries.)